PACIFIC CALENDAR AND CATHOLIC CHURCH BULLETIN


NEW CATHEDRAL.


MISSION DOLORES.

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VOL. II. SAN FRANCISCO, CAL., APRIL, 1894. No. 4.

THAT EXAMINER ATTACK.

The wisdom that can discern where and when to draw the line upon the passions is to be admired on all occasions. Often its absence is so painfully apparent in the judgment of some people the wonder is what part can they have in shaping events. And yet these very creatures essay to pose as moral reformers, purists, molders of thought, and the rest, even affecting the dignity of a position in the higher, more varified altitudes from whence they look downward and shine as a beacon-light to man below. Although, meanwhile, unknowingly, the rank ignorance, insolence, vulgarity, prejudice and filth at heart exudes in full view of the spiritual and incomparably better mental vision taking in the performance.

Ambrose Bierce of the *Examiner* staff has given us a striking example of the truth of this familiar fact in his exhibition of filth recently, under the heading, "Prattle—a Record of Individual Opinion." It is wonderful what an ass a man can make of himself at times. This creature, Bierce, is, without doubt, the most sincerely and widely detested ass of all scribblers whose only object appears to be a persistent and systematic effort to blacken and pollute with their own filth whatever there is of good in decent men—detested not because he writes the truth, for nobody ever dreams that Truth is the beacon-light which he pretends to follow. His uncalled-for assault on a worthy priest, whose life in this community for quarter of a century is an example in Christian virtues, has aroused an indignation which no apologies nor explanations can assuage. To enter into an analysis of that specimen of scurrility would be like dipping one's pen into slime and stirring up the creeping things. The very thought brings a shudder. The demons of vulgarity, prejudice, hate, injustice, untruth are disturbed in the ooze with all their lesser tribe. It may be a "record of individual opinion," that befouls the last columns of the page given Bierce every Sunday. For that matter so is every editorial and article in the paper. Because for whatever appears in a journal, as we understand it, the publisher becomes responsible.

The *Examiner* certainly is responsible for this unwarranted and untrue attack on Father Scanlan. But lest there might be any misunderstanding on this score that paper took particular pains to express itself in language that could not be mistaken. The writer of the editorial, "A Brace of Insects," did not use the rhetoric and cunning of Bierce to shield himself, but gave plain expression to the *Examiner's* sentiments in words that still rankle in many an honest breast. In another column the *Examiner* printed two letters which that paper stated had appeared in a morning paper. As an example of what the *Examiner* will stoop to in endeaving to make a point we give the following extract from the first letter, which extract was never printed in any other paper before now, except in the *Examiner* itself that Sunday:

> You may answer that you have a right to do as you please with your own means. True; so have the parents of those children whom you exclude from your privileges the right to exclude your paper from their homes.

After all this blackguardism it is refreshing to read in another newspaper the following tribute to Rev. Father Scanlan on the occasion of Holy Week devotions at St. Mary's Cathedral:

> There were two deacons of honor chosen from the priesthood of San Francisco, for it is an honor to receive such office on such an occasion. The two priests thus honored have spent many years in this city doing good among their people and gaining love and respect for their zeal, charity and energy. They were Rev. P. Scanlan, pastor of St. Joseph's parish, and Rev. P. Grey, pastor of St. Patrick's, the two most important parishes of St. Francisco.

ABLE REVIEW.

His Grace, the Archbishop, has sent to the Board of Education an able review on Meyers' Romance. We are only sorry that our Paper is not large enough to print it in full. It is deserving of more than a passing notice.

Here shall the press the people's right maintain
Unawed by influence and unbribed by gain;
Here patriot Truth her glorious precepts draw,
Pledged to Religion, Liberty and Law.
—*Joseph Story.*

CALENDAR

APRIL, 1894.

1	**Sun.**	**Low Sunday.** St. Hugh, Bishop (1132).
2	Mon.	ANNUNCIATION B. V. M. St. Francis of Paula, F. (1507).
3	Tues.	St. Benedict, the Moor, (589). St. Richard, Bp. (1253)
4	Wed.	St. Isidore, Bishop and Doctor (Seville, 639).
5	Thurs.	St. Vincent Ferrer, (O.P., 1419).
6	Fri.	First Friday. Bl. Juliana, V. (Corpus Christi, 1258).
7	Sat.	Blessed Herman Joseph, (Premontre, 1236).
8	**Sun.**	**2d after Easter.** St. Walter, Abbott (1099).
9	Mon.	St. Mary of Egypt, Penitent (421).
10	Tues.	St. Mechtildis, V. Ab. St. Macarius, Bishop (1012).
11	Wed.	St. Leo the Great, Pope, D. (461). St. Isaac, Monk, 554.
12	Thurs.	St. Zeno, Bishop and Martyr (380). St. Victor, Martyr.
13	Fri.	St. Hermenegild, M. (Prince 586). St. Justin, M.
14	Sat.	St. Lidwina, Virgin (1433). St. Domnina, V. M.
15	**Sun.**	**3d after Easter. Patronage of St. Joseph.**
16	Mon.	St. Benedict Joseph Labre (Beggar, 1785).
17	Tues.	St. Anicetus, P. M. (161). St. Stephen Harding, Ab.
18	Wed.	Blessed Mary of the Incarnation, V. (O. C., 1618).
19	Thurs.	St. Leo IX., Pope (1059). St. Elphege, Bp. M. (1012).
20	Fri.	St. Agnes of Monte Pulciano, V. (O.S.D., 1317).
21	Sat.	St. Anselm, Bishop and Doctor, (England, 1109).
22	**Sun.**	**4th after Easter.** Sts. Soter and Caius, M. 107
23	Monday	St. George, Martyr (Patron of England).
24	Tuesday	St. Fidelis of Sigmaringen, M. (1622). St. Wilfrid, Bp.
25	Wed.	St. Mark, Evangelist (68). The Great Litanies.
26	Thurs.	OUR LADY OF GOOD COUNSEL. St Clarence, Bp. (620).
27	Friday	St. Turibius, Bp. (Peru, 1606). Bl. Petet Canlsius, S. J.
28	Saturd'y	St. Paul of the Cross, F. (C. P., 1775). St. Vitalis, M.
29	**Sun.**	**5th after Easter.** St. Peter, Martyr, O.P. 1152
30	Monday	Rogation. St. Catharine of Sienna, V. (O.S.D., 1380).

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.-Doctor O. P.—Dominican, O. S. F.—Francis can; O. C.—Carmelite; Ab.—Abbot or Abbess V.—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C.P.—Passionist.

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Surgeon Dentist,

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.....GAS GIVEN FCR PAINLESS EXTRACTION .....

OLIVER PLUNKET.

Oliver Plunket was the last victim of the Titus Oates' plot, the infamy and disgrace of which have come down to the present age with all their accompanying horrors. We are lost in amazement when we see a whole people willingly accept the machinations of a creature so vile, but it shows to what a degree a well-meaning and naturally honest people may be embittered, when they sieze with avidity every new slander presented to their vitiated intelligence. A few years filled the measure of Titus Oates' misdeeds. At last he stood perjured and pilloried before the United Kingdom, then were the eyes of the nation opened, but too late to repair calumny, too late to restore the dead. Bitterly did the misguided rulers repent their culpable credulity, that awarded the good and virtuous a traitor's death.

Oliver Plunkett was born in Meath. The innocence of his early years and the careful instructions of his parents drew from Heaven a vocation to the priesthood, but as his faith was prescribed, so were also its teachings and he was forced to seek in other lands the learning denied in his own. He must leave for awhile the green fields of Meath and his fatherland, and go into sunny Italy. Here under the Lulpitian Fathers he received a liberal education and began the practice of those sacerdotal virtues which culminated in the martyred prelate of Tyburn.

He laborod twelve years in Italy after his ordination, traintng up youth in the Divine service, for his mighty intellect did not disdain the humble avocation of a teacher when he felt the cause of God required it. He acquitted himself so zealously of this duty that he became favorably known to Clement IX. One of the last acts of this Pontiff's administration was to name Oliver Plunkett Primate of Ireland.

The future scene of his labors was no peaceful portion of the Lord's vineyard, but one open to the attacks of all the beast's of the forests and cormorants of the air. These cast desolation and ruin on every side. In the midst of these trials he lived eleven years, promoting the interests of religion, comforting the crushed people, helping them to bear their galling yoke with a Christian spirit.

But tyranny and misrule were rampart in the land. Piety and fidelity to God and king were no safeguards in the eyes of those who considered an honest, upright life a

tacit condemnation of their own nefarious proceedings.

Oliver Plunkett was a marked man; his position, his character, his very virtues, the reputation and respect so lovingly accorded him by all with whom he had intercourse, the little and the great, were a fruitful source of envy in the eyes of the legislative body and its pursuivants.

He was accused of complicity with others to deliver Ireland from English rule. In Ireland he was tried but not comdemned. Those who thirsted for his blood were determined not to lose their victim. He was brought over to England away from friends, and in the land of strangers. With no earthly power to aid him, it was a light task to secure his condemnation. Fear sealed the lips of some who confessedly knew his innocence. His life was offered him at different times, but at the sacrifice of his faith to God and his duty to man, and nobly he scorned the gift at such a price. The day that closed his earthly career he called the happiest of his life, since it was to open for him the joys of the world to come.

Well might he sleep on the eve of his execution as peacefully as a child, for death had no terrors for him; he was simply going home to the kind Father Whom he had so faithfully served; going home after having suffered persecution for justice sake.

His sacred remains did not long rest in the land of his martyrdom. His mutilated body was carried to Brunswick where it reposes on German soil with German friends, after some years had passed, his venerable head was brought back to his native land, where it now forms the priceless treasure of the Dominican convent Drogheda.

Although the scenes we narrate took place in 1681 under Charles II., still Oliver Plunkett's memory is fresh in the land of his birth. The year 1888 saw him again brought before the Christian world with a new halo crowning his brow, a fresh palm branch in his hand, and a glory that the Church alone can give in affixing the title of Blessed to the name of Oliver Plunkett.

A. D.
St. Vincent's School

ST. AGNES' CHURCH.

This new and beautiful church will be dedicated Sunday, April 15th. It is located on Masonic ave. and Page street. It will be served by the Fathers of Sacred Heart Church.



THE NOVITIATE OF THE SACRED HEART OF JESUS.

The Jesuit Novitiate, looking down upon the lovely valley of Santa Clara, now clad with the verdure of spring and alive with the industry of the tillers of its fruitful soil, is certainly a most delightful place. It is is situated above the busy little town of Los Gatos, at the foot of the range separating the mountain-encircled valley from Santa Cruz; the beauty of its site being equalled only by the salubrity of its climate.

Such is the spot chosen by the Sacred Heart of Jesus for the location of this novitiate; and He has already gathered there in the peaceful silence of religious life under the care and instructions of the Fathers of the Society of Jesus, many young men, His chosen souls, who having received the good seed of His divine inspiration, endeavor to perfect themselves, that after their long preparation, they may devote their labors and their lives to bringing souls to God by the edification of youth and the duties of the sacred ministry.

At present nearly forty young men are united in this abode of retirement and happy tranquillity. All are engaged in their labor of preparation, and apply themselves to it with the natural ardor of youth and that fervor of holy zeal for the glory of God which the Holy Spirit infused into their hearts, together with the vocation with which He inspired them.

Both this ardor and this fervor are indeed required to sustain them through their long course of preparation which is one of years, and aims at rendering them apt instruments in the hands of God for procuring the utmost possible good. Some are as

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yet in the course of their probation, to which they give two years before proceeding to duty, attending during all that time solely to the acquisition of those virtues which are to be the principles of all their future actions. Others having completed this preparatory period, are already engaged in their studies, joining now to the care of spiritual perfection literary labors, in order the better to help their neighbor. In this training years of unremitting toil are spent; and nothing is neglected that can serve to render their endeavors as fruitful as possible, so that coming forth solidly grounded in self-denial and in learning they may contribute more profitably to the salvation of their fellow-men.

Most of those at present at the Novitiate are natives of California, and of course San Francisco claims the larger number. Their preparation then, will turn directly to the advantage of their native State. For, their studies over, they will employ all their activity in the conversion of that world to which up to that time they will have been strangers; and the fruits of their years of prayer and patient industry will be poured forth for the common good. To some, the arduous toils of the missionary's life will be assigned; while the formation of the young, the imbuing their minds with solid learning and their hearts with piety and virtue, will constitute the occupation, not less important, of others.

What fruit in God's vineyard and what good to our country may not be expected from the labors of men inspired by no motives of temporal gain who have thus become fitted for their mission by years of industry! What may not their prayers, their toil, their study effect for the morals of our fellow-citizens!

The Society of Jesus has a good record in the history of the United States; they owe, indeed, no small debt of gratitude to the labors of her missionaries. In our own State the Fathers have contributed and still contribute their share to the progress of religion and civilization. The missions of the zealous Buchard in our midst will long be held in grateful remembrance; and there is every indication that his successors will not in the future belie the results for good achieved by him in the past. But all these hopes of good to come lie mainly with the large recruits now being trained at the shrine of the Sacred Heart at Los Gatos. Thence they are to go forth endowed with the zeal of a Francis Xavier, furnished with the double weapon of truth and eloquence and prepared for all the exigences of the hour.

Let us not, then, behold without interest these young laborers. May God speed them on, continuing to increase in them the good spirit with which He has inspired them. May He also send to them all the temporal assistance of which they stand in need; and for this, using as the instruments of His Providence His Blessed Mother and the Glorious St. Joseph, may He raise up *generous contributors*, who, longing to see the reign of Christ extended in the hearts of men, will share as well in their merit as in their reward, that thus His great glory may be procured through those whom He has gathered together in His name in the Novitiate of the Sacred Heart.

MEYERS SO CALLED HISTORY.

A Fanatic has written a romance and christened it Meyers' History and John Q. Henry and the A. P. A.'s have said A-m-e-n.

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LOCALS.

Rev. J. Sardi, S. J., has returned from San José.

Rev. Father Gualco of Chico, in the Sacramento Diocese, is in town.

The Young Men's Society of St. Francis' Parish have kept very quiet during Lent.

Rev. Father Power of Livermore, Alameda County, was in town on a short visit recently.

We note with sorrow the death of T. C. A. Dorland, Secretary of the Bancroft Company, who died on March 14th.

Rev. Father McNabol of Merced paid San Francisco a visit on Saint Patrick's Day; he looks well and hearty as ever.

The Young Men's Society of Holy Cross Parish held an entertainment and banquet on the 26th. It was an enjoyable affair.

The Liquidation Society is now in good working order. Each member receives an artistic card representing the Church of St. James.

Rev. W. McKenna formerly of the Orphan Asylum at San Rafael but now stationed at Rio Vista, paid a visit to this city recently.

St. Vincent de Paul Society was organized in St. James' Parish last Sunday. J. Bolger, President; Hugh Foote, 1st Vice-President; J. Stanley, Secretary.

The ceremony of Consecration of Rev. G. Montgomery, of the Cathedral Parish, will take place in St. Mary's Cathedral, on Sunday, April 8th, at 10:30 A. M.

Ven. Sister Loretto, Superioress of the Presentation Convent at Mazatlan, Mexico, is making a visit to the Sisters of the same Order at Powell and Lombard streets.

The PACIFIC CALENDAR and CATHOLIC CHURCH BULLETIN wishes the children who attend the Midwinter Fair on *Chronicle* Day, irrespective of race or creed, a joyful time.

We understand that the Consecration of Rev. G. Montgomery as Co-adjuter to Right Rev. Bishop Mora will take place at St. Mary's Cathedral, on April 8th.

St. Francis' Parish will hold its annual picnic on May 1st, at Shell Mound Park. Come and bring all your friends with you. Genial Father Conlan, the Pastor, will superintend it.

St. Patrick's School for boys, Everett street, San Francisco, conducted by the Sisters of Charity, has been awarded a diploma for class work by the World's Columbian Exposition at Chicago.

St. Vincent's School, 3rd and Mission streets for girls, conducted also by the Sisters of Charity have been awarded by the World's Columbian Exposition a diploma of honor and merit for class work and art.

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THE HEAVENLY HOST.

Silent and still!—the Heavenly Host,
Kneeling in love and fear,
And we for whose sake Thou art hidden thus—
Not one of us kneeling here!

Alone in the day—and crowds rush past,
Like a stream in its noisy glee,
Yet none of them stay their steps, to come
And whisper "good-day" to Thee.

Alone in the night—the work-a-day world
Is sleeping its toils away,
While the rich in their indolent, idle ease,
Are gathered to feast and play.

Not one of them here to visit Thee'
To draw from Thy Sacred Heart
Those words of tender and loving cheer,
Which would bid them in peace depart!

None of them dream of the floods of joy,
So tender and full and sweet,
Which we feel when we kneel as she knelt of old—
The sinner at Jesu's feet.

Draw us, O Lord, with the cords of love,
Draw us until we rest
In the twilight dim of Thine altar throne,
Sharing the wathch of the blest.

We are heavy and dull—we are clothed in clay,
Oh, scatter Thy holy fire,
Send a light to our hearts from Thy heart of flame,
Our souls with Thy love inspire!

Then shall we come with eager joy,
Then shall we kneel and pray,
With the angels who keep their vigils blest
At Thine altar both night and day.

C. M. C.

Never employ yourself to discern the faults of others; but be careful to mend and prevent your own.

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CHRISTIAN EDUCATION.

The great necessity of Christian education stares us in the face at every step we take in life. How useless the intellectual cultivation when the religious is neglected, and the higher faculties that tend directly to God are permitted to lie dormant; when religion is set one side and worldly success is made all important and when the passions are allowed to run rife on condition that the external show of decorum be not neglected.

This is unfortunately the spirit of the times and is the consequence of knowledge without religion. The latter is required in order to raise man's character to a higher and better order, to what it was intended to be. His character being this will fit him to act honestly and well the part allotted to him on life's stage.

Religion will school his heart and conscience and thereby become a great modifier, ruling and directing all from a Christian standpoint. Man's innate talents ruled by it become virtues, ambition is kept within proper limits, wrath is schooled into gentleness and the artifice of the naturally crafty man in endeavoring to supplant his peers is regulated by the golden rule of doing to others as you would have them do to you.

Some will say, perhaps, that the pagans excelled in all these virtues as we see by the justice of Ancus Martius, the magnimity of soul of Artabazanes, the brother of Xerxes, and the sacrifices for truth made by Regulus.

Viewing these and some others like them great indeed appears the ancient grandeur of man. But we cannot lose sight of the fact that these men were exceptions and the general mass of the people groaned under the slavery of their passions and evil inclinations, thus showing the necessity of a stranger incentive to virtue than natural goodness and the moral code. All this is found in religion.

The full effects of religion however are obtained when the first instructions are given in early childhood; for then the mind is pliant as wax, ready to receive any mold. Then is the time in which manners are formed and principles of religion and morality take a firm root that bear fruit in after life. Yet instruction must be joined to example for purest and most sublime lessons are often lost unless presented to the pupil with corresponding examples.

Where then is this practical lesson of virtue and religion taught? It should be in the home. Here, the first thoughts of the young child should be directed to his first Being and last End. These lessons of home instructions are continued and fostered in the Christian school where the mind and intellect are developed under the care of painstaking and solicitous teachers. Then when he goes forth from the paternal roof these first impressions will be the guiding star of his future and all actions will tend towards God Almighty.

The arts and sciences should be taught since when studied under able instructors they become a means of assisting man to act nobly his part in the higher walks of life.

The Church has ever been the constant patron of the higher branches of learning but it makes all subservient to the eternal destiny of man. The greater one's talents the more need of religious training, lest these gifts being wrongly guided become a source of destruction for himself and society.

We may conclude then that man's earthly happiness as also his eternal depends greatly upon the development of his mental and religious faculties by means of Christian education.

N. T.
St. Vincent's School.

It is announced with pleasure that Rev. Father O'Neill, O. P., has recovered from a severe case of rheumatism of thirty years' standing. This nearly miraculous cure was brought about by Father Knipe's water cure, applications being given by Rev. J. M. Conway.

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THE EXAMINER AND CATHOLICITY.

For several years past the *San Francisco Daily Examiner* has in many ways shown its anti-Catholic spirit. Notwithstanding the fact that Catholics have contributed more largely to its support than to that of any other newspaper, yet it has frequently ignored, discriminated against, and at times even insulted their faith. The publication of such articles as "The Papal Bull," and "Religious Odds and Ends" cannot well be forgotten. The *Examiner* moreover has observed a studied silence concerning Catholic happenings. Time and again when the *Call* and *Chronicle* have made prominent mention of Catholic celebrations, the *Examiner* disdainfully neglected to make them, and on more than one occasion even rejected contributions on the matter. The *Examiner's* contemptuous treatment of Bishop Keane is but of yesterday. His masterly lectures at the Cathedral were not deemed worthy of notice in its columns. The State University, the Stanford University, the State Normal School at San José, all considered it a high honor to be addressed by this dignitary of the Catholic Church, but measured by the *Examiner's* high standard of excellence, his addresses at these institutions were not considered deserving of even a passing mention.

The *Examiner* has frequently slighted our Catholic schools. Only last summer it sent a number of bright school children to the World's Columbian Exposition. Pupils not attending the public schools, however, were debarred from complying in the examinations, the result of which granted the successful candidate the privilege of traveling at the *Examiner's* expense. This was not the first, nor was it the last snub given by the *Examiner* to the children of our Catholic schools. On the 23d of February, after much advertising of its munificence, the *Examiner* entertained generously (with no cast to itself, except for printing passes) the children of the public schools, to the exclusion of those of the Parochial schools. Ignorance of the fact that 10,000 children are being educated here without cost to the city cannot be brought forward as an excuse for the invidious distinction made by the *Examiner*, as the attention of its manager was called to the base discrimination he was about to make. The *Examiner* insolently refused to change its plan. The storm of indignation that went up from the various Parochial schools forced the *Examiner* into an explanation. It declared editorially that it would willingly have extended invitations to all the school children of San Francisco, had the number not been limited to 30,000. Against this statement stands the testimony of the Directors of the Midwinter Fair. These gentlemen have declared that they granted the day for the enjoyment of *all the school children of this city* and that the *Examiner* alone is responsible for the exclusion of the children of the Catholic schools. Mr. Chas. F. Crocker, President of the Market Street Railway Company also contradicts the *Examiner's explanation*. In a letter published in the *S. F. Chronicle* of March 11th, he says: "It was not the intention of the Company when granting the former free privilege that any of the children should be left out." The *Examiner* has the right to do as it pleases with its own, but it has not the right to rob (as it did on *Examiner* Day) the children of our Catholic schools, of privileges intended for them as well as for others.

The front of St. Francis' Church is being painted; one would hardly recognize it in its new Easter dress.

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Single Copy, Five Cents.

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THE PACIFIC CALENDAR can be purchased at any of the news stands throughout the State, as they will hereafter be supplied by he San Francisco News Co.

EDUCATE THE CONSCIENCE.

"The school to which we belong believe that unreligious teaching is not only undesirable, but impossible; that to teach without religion is to teach irreligion; that the only justification for a public-school system is that a free state possesses the right and is under the duty to do whatever may be necessary to fit its boys and girls for citizenship; and that the education of the conscience and the affections is quite as necessary for this purpose as education in reading, writing and arithmetic; that to the three R's a fourth R must be added—Righteousness. Professor Huxley will not be suspected by orthodox readers of prejudices in favor of religion, and we therefore quote Professor Huxley on this point: 'But my belief is that no human being, and no society composed of human beings ever did, or ever will, come to much unless their conduct was governed and guided by the love of some ethical ideal. Undoubtedly your gutter child may be converted by mere intellectual drill into "the subtlest of all the beasts of the field;" but we know what has become of the original of that description, and there is no need to increase the number of those who imitate him successfully without being aided by the rates. And if I were compelled to choose for one of my own children between a school in which real religious instruction is given, and one without it, I should prefer the former, even though the child might have to take a good deal of theology with it.' The real problem before the people of the United States is a very profound and somewhat perplexing one. It is, how can a nation which possesses no official theology inculcate a pure and healthful spirit of religion? This is a difficult problem, but we do not believe that it is an insoluble one."—*From the Outlook.*

A CHRISTIAN MARTYR.

"St. Agnes embodied in herself all that is good and great and noble in the female character of pagan Rome without any admixture of its moral deformities. Hers was a beauty of soul more than of the body. The candor and nobility that were stamped upon her soul were reflected on her countenance. Hers was a beauty that delighted without intoxicating. The contemplation of her charms excites no inward rebellion, as too often happens with regard to Grecian models. In her you find force of will springing from an upright conscience and a solemn sense of duty.

"Let me say here that women should be courageous as well as courteous, heroic as well as amiable. Where the Scripture pronounces the eulogy of woman it selects her valor as the subject of praise. Where shall we find a heroism so sublime as that of Agnes? She smiles at the instruments of torture, and, as St. Ambrose says, she went to the place of execution as joyful as a bride to her nuptials.

"Every impartial student of history must admit that women is indebted to the religion of Christ for the elevated station she enjoys in social and family life. The Catholic Church proclaims woman as the peer of man. As man and woman are made of the same clay, so they are equal in dignity. But it is chiefly in enforcing the sanctity of the marriage bond that the Church has upheld the dignity of the female sex. She has invariably declared that a man can have but one wife and a woman but one husband, and that only the death of one will permit the other to enter into second nuptials.

"Mothers, wives, and daughters, what an immense debt of gratitude you owe to the Christian religion! If you lift up your heads with honor, and do not hang them down with shame, if to day you are regarded as the equals and helpmates of your husbands, and not as their slaves like Asiatic women, if you are the mistress of your households, you are indebted for these blessings to the religion of Christ, and especially to the sovereign pontiffs who have upheld your rights against the encroachments of monarchies and the passions of men.

"How many thousands of homes there are from which God withholds His avenging hand, and to which He shows mercy on account of some righteous mother! How many brothers who have been raised to a life of grace by the intercession of a pious sister! How many women are in their family circles angels of expiation who, by their prayers and mortifications, are atoning for the sins of fathers, husbands, sons, and brothers!"—*Cardinal Gibbons.*

FATHER MONTGOMERY HONORED.

A Handsome Token From the Catholic Ladies' Society.

Alcazar Hall was not large enough to hold the immense gathering of Father Montgomery's friends who met there last night to bid him farewell.

The affair was in the nature of a parting reception and was given under the auspices of the Catholic Ladies' Aid Society. The event of the evening was the presentation to the reverend guest of a memento in the shape of an elegant gold cross and chain. The presentation address was made by Grand President Mrs. M. Deane, on behalf of the society. The object of the gathering, she said, was to express the joy they felt at elevation of their beloved chaplain to the dignity of a bishopric, and at the same time to express their sorrow over the necessity of severing relations so pleasantly sustained while Father Montgomery was their spiritual counsellor. In presenting the token Mrs. Dean said that their every wish was for his future happiness and their only request that he wear the gift as often as his dignified position would permit.

In accepting the present Father Montgomery expressed himself as being overwhelmed with gratitude. He thanked the ladies and promised to wear their gift often. He referred to the many kindnesses which had been bestowed upon him, the assistance rendered him in his work and the general good will of the people during his residence in San Franciso, and declared that the memories of them would always afford food for happy reflection.

During the evening a delightful musical and literary programme was rendered, including the following numbers: Piano solo, Miss Pauline Butts; vocal solo, Mrs. Gonzalez; character impersonation, David McLaughlin; contralto solo, Miss Plunkett; vocal solo, Master F. Cadigan;

recitation, Miss Eugenie Gonzalez; vocal solo, Miss Griffin; original poem, "Our Church," Miss M. Lambert; vocal solo, Miss A. O'Brien; vocal trio, Misses Cody, Goetling and O'Brien; vocal solo, Mrs. Frank Kelly.—*Chronicle.*

THE EXAMINER'S SHAME.

EDITOR OF THE PACIFIC CALENDAR:

Until the *Examiner* of Sunday, March 18th, was issued no clean minded citizen would believe that an American newspaper making the least pretence to the common decencies of civilized life could be guilty of so disgusting an exhibition of scurrility, contumely and filth.

Sickened by the exposure of its methods the organ of sensationalism belched forth a volume of revolting and opprobious epithets loathsome enough to repel the most degraded denizen of the purliens and make the very savage blush for shame.

The object of the venemous out burst is the zealous and fearless pastor of St. Joseph's Church. On the Pacific Coast there is no more able administrator of a parish, no more hard working priest. His career for thirty years has been an uninterrupted series of successful undertakings on behalf of the Church. His Grace, the Archbishop, holds Father Scanlan in the highest esteem. His brother priests regard him as a credit to the priesthood. The Catholic people of San Francisco and the non Catholic who have watched his course, entertain for him the sincerest sentiments of admiration and respect. A public spirited citizen, he has always by word and pen advocated whatever contributed to the welfare of the city. There is no clergyman in San Francisco with more devoted friends who will resent this cowardly and brutal attack as one offered to themselves.

Father Scanlan needs no apologist. His life in California for over a quarter century has been an open book. He has wisely disdained to notice the malevolent and bigoted whelps who have attacked him. Scurrility is best met with silent contempt. Honorable and self-respecting citizens, regardless of creed or race, will not overlook the *Examiner's* infamy, and if there be enough true manhood in California to defy an unprincipled plutocrat and a literary libertine the loss of income and patronage that stung the *Examier* to unmask itself will be more bitterly felt in the coming days.

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St. Francis' Parish.

ROLL OF HONOR.

PRESENTATION CONVENT.

GIRLS.

Academic Division—Louisa Profumo, Julia Scott, Maria Supple.

8th Class—May Foppiano, Mary O'Connell, Loretta Menzer.

6th Class—Agnes Supple, Mary Kelly, Mary Gardella.

5th Class—Mabel Benker, Aurelia Menesini, Nellie Hayes, Mary Campodonico.

4th Class—Mary Hannigan, Maggie Hussion, Mary Gillies.

3rd Class—Rosie Shaughnessy, Rosie Guidi, Louisa Estrada, Isola Vannucci.

2nd Class—Eda Campodonico, Gertie French, Teresa Valenson, Agnes Behan, Agnes Loureiro, Stella Acres, Clementina Favilla.

1st Class—Lottie De Andries, Minnie Johnson, Emma Jackson, Alice Messmer, Julia Pendola.

PRIMARY DEPARTMENT.

1st Class—Lena Morrisi, Hazel Gilbert, Flossie Deasy, Charlotte Guindi.

2nd Class—Maggie McNally, Nellie Wilson, Adele Landress, Nellie McKenna.

3rd Class—Nellie O'Conner, Julia Vanier, Elizabeth Cross.

BOYS.

5th Class—Henry Callaghan, William Sharkey, Dannie Murphy.

4th Class—Joseph King, Armonde Brusco, Maurice Zabriski.

3rd Class—George McDevitt, Eddie King, George Stephens, Martin Donovan.

3rd Class, 2nd Division—Eugene Foppiano, Evo Grondono, Michael Carty.

2nd Class—Enrico Brusco, Joe Geary, Johnnie Gracchi, Johnnie O'Hara.

1st Class, 1st Division—Silvio Marzola, Thomas Demartae, Joseph Cheriotti, Louis Gatto, Herbert Rielly, Philip Deluchi.

1st Class, 2nd Division—James Fagan, Freddie Tramp.

PRIMARY DIVISION.

John Gorman, John Hannigan, Joe Ferea, Anniel Hoopin, John Donovan, Eddie Donovan, Eddie Hannigan.

Many of our cares are but a morbid way of looking at our priviliges.

Cathedral Parish.

ROLL OF HONOR.

SACRED HEART PRESENTATION CONVENT.

GIRLS.

Senior Graduate Class—Mary Robinson, Lizzie Egan, Lettie Power.

Middle Graduate Class—Fannie Touhill.

Junior Graduate Class—Mary Canavan

8th Grade—Cassie Foley.

7th Grade—Philomena Sheehan, Mary Dower, Mary Leonhard, May Carter, Rose Wagner.

6th Grade—Evelyn Drady, Lillie Stanton, Mary Flynn, Nellie Dunn, Maggie Kane, Teresa Wren, Katie Baldwin.

5th Grade—Gertie Short, Gertie Robinson, Mamie Kelly, Maudie Fitzgerald, Josephine Wempe, Nellie Convery, Genevieve McCarthy.

4th Grade—Agnes Slattery, Mary Lacazetto, Marie Cheserworth, Addie Brickley.

3rd Grade—Helen Goyhenny, Leonie Pick, Bertha Bidwell, Celia Habbs.

2nd Grade—Maggie Foley, Mary Fitzgerald, Jennie Swift, Mary I. Ryan, Rosie McGuery, Lillie Driscoli, Mabel Trigg, Agnes Carey, Julia Cummings.

BOYS.

2nd Grade—Michael Dower, George Chessworth, Tommy Neilin.

1st Grade—Eddie Dullea, Charlie Dullea, Willie McGeary.

CORRECT THING FOR CATHOLICS.

It is the *Correct* thing:—

To always be in time for mass and other services in the church.

To take holy water upon entering the church.

To make the sign of the cross on the person and not in the air.

To genuflect upon the knee, and to have it touch the floor.

To remember that the King of Kings is present on the altar, and to order one's conduct accordingly.

To avoid whispering, laughing and looking about in church.

Be like the tree which covers with flowers the hand that shakes it.—*Japanese Proverb.*

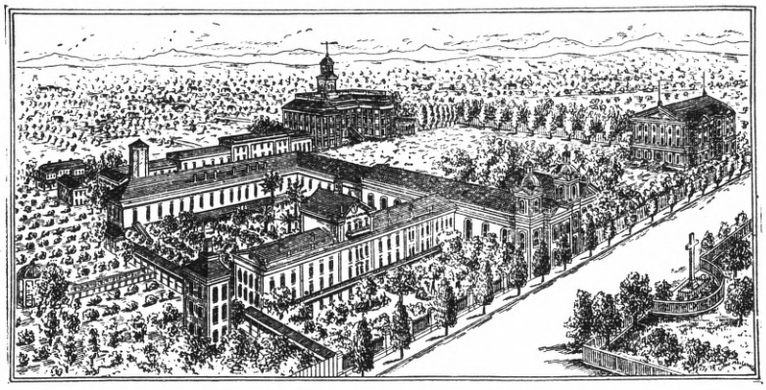
OUR COUNTRY.

The instinct for local and personal attachments is born in us—it is found in the mere animal; the horse knows his stable, the dog loves his master. Our fondness for things and persons is not wholly determined by their qualities. The cottage of the poor is cherished more than the palace of the rich, the most helpless child is often a mother's darling. Bleek and cheerless Lapland is loved as truly as Italy dowered with beauty's fatal gift. The spot where our young years are passed as in a dream, the persons by whom we were then surrounded, seem and fair and good to us. The memory of them is interwined with all our thoughts; they are part of ourselves. The very sorrows we knew with them are sweeter than the joys we now can taste. Our souls never lose the tinge of the colors with which they were then imbued. We bear with us into distant lands, through long years, the memories of that dewy dawn, of that fresh spring time when all things seemed created anew and a smile of God rested upon His world. With the love of home and of those who made it home, the love of country begins to stir within the heart; for our country is and remains our fatherland, the land where we knew a father's and a mother's love. This is the meaning of the Greek word patriotism; it is the love of the fathers; of their thoughts and hopes; of their deeds and aspirations. It is therefore something far higher and deeper than a mere attachment to places, though fair and pleasant they be. Wealth and numbers we have, and all the strength which material civilization can give. What we lack is a new man to fitly represent this new world. Great things must be balanced by great characters, or matter will prevail over spirit and the soul become inferior to its setting.

There is no better measure of the progress of an individual than the degree of his ability to stand alone in thought and action, undisturbed by the adverse opinions and judgments of his fellow-men. He who leads his own life is a real, not an artificial man. Let us believe in the worth of character, and while we strive to upbuild our own, let us also seek to spread this faith, which is fundamental for all who would uphold popular government. When the people are a herd, they are easily swayed and ruled by one man; when they are individualized, the dominion of one is not possible. Let us hold and teach that better than millions of money or cattle is a brave heart, a hopeful temper, an enlightened mind, a cheerful and appreciative soul, content in quiet virtue and able to take delight in familiar things, and in the common blessings which God sends to all.—*Right Rev. J. L. Spaulding, D. D.*

Within the past sixteen months Bishop Horstman, of Cleveland, Ohio, has confirmed 30,000 born Catholics and 900 converts within a territory embracing less than one-third of the State of Ohio. As the Catholic Universe truly remarks, such an advent tells the story of that silent procession Romeward which is gradually, but with certainty changing the religious face of the country.

Father Thomas Sherman, S. J., son of the late Gen. Sherman, is battling as valiantly and successfully for the Catholic Church as did his father for his country. His lecture on the Jesuit of fact as distinguished from the Jesuit of fiction has won high praise for him, and he has received a number of invitations to give it in various parts of the country.



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While royalty abroad and the Four Hundred at home continue to smile persistently upon the tailor made gown, its popularity with the multitude is assured. There is no denying that the natty but simple tailor costumes afford a pleasing contrast to the exaggerated fashions so often seen in what is known as the dressmaker's gowns.

For tailor gowns few new things are shown, and all the fabrics of last year reappear—a welcome fact to those who must economize. Small irregular checks come in very pretty mixtures of green, with ecru and some terra cotta threads, or in blue, with slate gray, and in a lovely blending of two shades of green with two of violet—one light, the other very dark. These are $1.50 a yard and are 50 inches wide. Black and white, brown and white, and dark green and white checks are in good style. Among harder twisted woolens are fine twills, with silk stripes half an inch apart. These are in fawn, drab, brown and gray shades, excellent for street wear and for



JACKET WITH WAISTCOAT.

traveling dresses. There are also many closely woven twills of two dark colors—brown with blue, green with violet or brown with green.

Many of the cloth dresses that one sees just now have some sort of basque over the hips. A favorite pattern is the short "ripple" flounce that is cut in circular shape, with no seam at the side and opening front and back. This may be made entirely separate from the waist, to which it is joined by a belt. Short flat tabs of cloth are also popular on the tailor made gowns. Again, another capital tweed dress here is made of mixed shades of brown and black. The close fitting, short bodice has a broad plastron of tan color cloth, braided in military fashion in black braid, and an outdoor jacket, which is in rather a bright shade of green, is successfully trimmed with a scroll design in black braid, followed by a black and gold cord, and has wide pointed revers. Waistcoatings have a diagonally twilled surface, spotted with color. Drab looks well spotted with blue, and a powder blue surface is to be found speckled with blue or red or tan. A capital check is of leather color and white.

The popular tailor suit is in three pieces—jacket, waistcoat and skirt. The jacket is usually made so as to admit of



TAILOR GOWN WITH DOUBLE SKIRT.

several aspects—open and displaying a natty waistcoat, closed to the waist or partly open to show the necktie only.

A more elaborate affair is the tailor gown that borrows some features from the dressmaker's gowns—as, for instance, the double skirt. An illustration of this latter style was recently seen. The colors used were a bright tint of russet green faced cloth for the bodice and upper skirt, while the lower skirt, revers and plastron of bodice were adapted in pale biscuit color cloth, richly embroidered in iridescent cords. These blend most charmingly with the tint of the russet cloth, and the bodice was fastened by buttons of iridescent pearl inlaid with bronze. The bonnet worn with this dressy costume was shaped as a Nuremberg cap of russet cloth, bordered with pale biscuit color and fastened at the back by a flat bow of green velvet with a buckle of iridescent pearl. This costume was sufficiently elaborate for an afternoon reception.

Tailors make a point of carrying out details of a costume perfectly, even when the gown is very simple. For example, in plain black hopsacking, serge or cheviot dresses, made with a frock coat and flaring skirt, they furnish also a house waist of silk, usually of some shot taffeta, with hair stripes or dashes, and this pretty silk reappears as the lining of the coat and skirt.

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Masses—On Sundays at 7, 9 and 10:30. Children's Mass at 9, in St. Peter's Hall, Florida street, on Sundays only. On Holy Days of Obligation, at 6, 7 and 9. On week days at 7. No Requiem Masses on Sundays or funeral services in the forenoon of Sundays.

Baptisms--Sunday afternoons, from 2 to 4.

Marriages--Promptly at hours appointed. N. B.—Timely arrangements (say two weeks in advance) should be made with the Pastor.

Confessions—Saturdays and eves of Holy Days of Obligation, from 4 to 6 P. M., and from 7 in the evening. On Thursdays before the first Friday of the month, from 4 in the afternoons. School children must come in the afternoons.

Vespers--At 7:30 P. M. on Sundays and Holy Days of Obligation, with Sermon and Benediction of the Blessed Sacrament.

Sunday School--Immediately after the Children's Mass, in the boys' school for boys, in the convent for girls.

Sick Calls—When urgent at any time. When not urgent or sudden, the call should be sent in the morning, *and not by a child.* In the sick room there should be a table covered with a white cloth, a crucifix, a blessed candle in candlestick, holy water, a clean towel and a glass of water with a tablespoon.

SOCIETIES.

1. Church Liquidation Society--Mass for the members on the first Sunday of each month. Collectors of the eleven parish districts meet at 7:30 every Sunday evening in the boys' school. Father Casey, Treasurer.

2. Altar Society--Mass for the members on the second Sunday of each month. Collectors meet at 3 P. M. in the boys' school every second Sunday of the month. Father Casey, Treasurer.

3. St. Vincent de Paul Society for the Poor of the Parish.—Mass for contributors on the fourth Sunday of each month. Collection on the same Sunday after all the Masses. Conference meets every Sunday evening at 7, in the boys' school. Richard Curtis, President; Patrick Anglin, Treasurer; C. D. Dangles, Secretary.

SODALITIES.

1. League of the Sacred Heart of Jesus —Mass for the members on the first Friday of every month at 7:30. Meeting of Promoters at 3 P. M. in boys' school on the fourth Sunday of each month.

2 Young Ladies' Sodality of the B. V. Mary.—Members meet at 2 P. M. in the convent, on the third Sunday of the month.

4. Sanctuary Society—Members meet in the class room, at 3 P. M. on the first Thursday of the month.

5. Sodalities of the Holy Angels and of the Holy Childhood.—Members meet in the convent after the children's mass on Sundays.

FACTS TO BE REMEMBERED BY THE PARISHIONERS.

1. That it takes one thousand [$1000] dollars a month to support all our institutions. 2. That we have a family of twenty-two persons to provide for, viz: four Brothers and their housekeeper and janitor; eight Sisters, their housekeeper and janitor; three priests, their housekeeper, portress and sexton. 3. That besides this we have to pay Taxes, Insurance, Interest on debt and a Choir. 4. That these are our ordinary monthly and yearly expenses. 5. That we cannot meet them if the parishioners will not supply the funds. 6. That our average yearly Pew Rents are only $2136 00; our Plate Collections, $2464.00; our receipts from Marriages and Baptisms, $770.00; and from schools $3,700.00. Total $9,070.00. 7. That only for the Liquidation and Altar Societies we would therefore be swamped. 8. That the money from these Societies should be used exclusively for lessening the debt and not for current expenses. 9. That this can be done if the parishioners will rent pews and contribute more liberally to the Plate Collections and at Baptisms. 10. That they are bound to do so by the fifth Precept of their Church. 11. That it is to their own interest to do so, for God will repay a hundred fold all that is freely given to His Church. 12. That they have received all they possess from Him, that they must leave all their money and property behind them when they die, and that it would then "profit them nothing to have gained the whole world if they should lose their souls." 13. That the parishioners therefore should rent pews, give liberally at the Church collections and join the Liquidation and Altar Societies. 14. That we ask nothing for ourselves, but are solicitous solely for the interest of God's Church and for the welfare of our parishioners and their children. 15. That parents are bound by the gravest obligation to send their children to our Catholic schools. 16. That half our pews are not rented, and that the rents are very reasonable. 17. That 1600 adults hear Mass in our Church on Sundays and that the plate collections are only $50.00, averaging viz: about three cents a head.

P. S. CASEY, Rector.

N. B.—The Sexton is authorized to let pews, to receive rents, and receipt for same.

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GERMAN—A physician is an angel when employed, but a devil when you must pay him.—Dear physic always does good.—A disobedient patient makes an unfeeling physician.

SPANISH. — What cures Sancho makes Martha sick.—The earth hides as it takes, the physician's mistakes. —He that sits with his back to a draft sits with his face to a coffin.—Of the malady a man fears, he dies.—He that would be healthy must wear his winter clothes in summer.

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Location, n. w. cor. Van Ness Ave and O'Farrell street. Most Rev. P. W. Riordan, Archbishop; Very Rev. J. J. Prendergast, Vicar General; Rev. Geo. Montgomery, Chancellor.

Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. Rev. Thomas Larkin, Rector.

Masses on Sundays and Holydays at 7, 9, 11 a. m. Vespers, 7:30 p. m. Week day Masses at 7 and 7:30 a. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector.

Masses on Sundays at 6:30, 8, 9, 10:45 a. m. Vespers, 7:30 p. m; week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sormon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30, a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a.m. in the church on Holydays for children.

Notre Dame des Victoires (French).

Location, Bush street near Stockton. In charge of the Marist Fathers.

Masses on Sundays at 7:30, 9, 10:30 a.m. Vespers at 7:30 p. m. Masses on week days at 7, 7:30 and 8 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street,

Masses on Sundays and Holydays at 6, 8, 9 and 10.30 a. m. Vespers at 7.30 p.m.

St. Rose's Church.

Location, Brannan street near Fourth. Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5.30, 6.30, 7.30, 8.30, 9.30 and 10.30 a. m. Rosary at 7.15 p. m. Vespers, 7.30 p. m. Sermon and Benediction at 8 p.m. Masses on week days at 5, 5.45, 6.30, 7.15 and 8 a. m.; Rosary and other Devotional Exercises at 7.30 p. m. Gentlemens' Sodality at 7.30 a. m., Father Pinasco, S. J, Director. Ladies' Sodality at 7.30 o'clock a. m. on 3rd Sunday of month, Father Miraschi, S. J., Director. Boys' Sodality at 8.30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, for males only, 7 to 9 p. m. (Sat).

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8.30, 9.30 and 10.30 a. m. Vespers, 7.30 p.m. Mass on week days, 7 a.m.

St. Boniface's Church (German).

Location, Golden Gate avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays and Holidays at 5, 6, 7, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m. Masses on week days at 5, 6, 7.30 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. Butte and Solano, Potrero. Rev. P. O'Connell, Pastor. Masses on Sundays at 7 and 10 a. m. Vespers at 7.30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 9 and 10.30 a. m. Vespers at 7.30 p. m. Masses on week days at 6.30 and 7 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School at 9.30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street

Masses on Sundays at 7, 9 and 10.30 a. m. Vespers, 7.30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church.

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7.30 p. m. Masses on week days at 6 30 and 7.30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

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St. Patrick's Church.

Location, Mission street bet. 3d and 4th Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m. Masses on week days at 6.30, 7 and 7.30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p. m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8.30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8.45, 9.30 and 11 a. m. (The mass at 9.30 being the Children's Mass.) Vespers, Sermon and Benediction Sunday evening 7 30 p. m. Daily Mass—7.30 a. m.

St. James' Church.

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Benediction, 7.30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets Rev. Raphael de Carolis, Pastor.

Masses on Sundays at 7, 9, 10 30 a.m.

All Hallows' Church.

Location, e. s. Susquehana street, near Railroad avenue, South San Francisco. Rev. T. Fitzpatrick, Pastor.

Massee on Sundays at 7.30 and 10 a m., and on week days at 7.30 a. m. Vespers at 7.30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6.30, 7.30, 9 and 10.30 a m. Vespers at 7.30 p m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fel and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10.30 a. m. Vespers at 7.30 p. m. Mass on week days at 7 a. m.

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Nice Milk Toast.

First toast carefully on both sides what bread is required and place it where it will keep warm. Then put a small piece of butter in the spider and melt, but do not burn it. Now turn in cold milk sufficient for the bread, reserving a little, into which put flour enough to thicken, beating or mashing out with a spoon every tiny lump of flour. As soon as the milk in the spider begins to simmer turn in very slowly the milk and flour, stirring all the while. Continue to stir for five minutes or longer, till the gravy is very smooth.

The fire must be only moderate. Now take off the spider and place it on the back of the range and season the gravy carefully. Put in a piece of butter about as large as a cracker. If this does not season sufficiently, put in what salt is needed and stir until the butter is dissolved. Now dip the pieces of toasted bread in the gravy and place in a deep dish, turning what gravy remains over the whole. Place the toast (covered) in the oven for about three minutes, then serve. This is one of Good Housekeeping's recipes.

Making Popcorn Balls.

For 8 quarts of corn take a cupful of molasses and one-half cupful of sugar. No water will be needed. Boil the sirup until it hardens in water, but is not brittle, and then add one-quarter teaspoonful of soda. Pour this over the corn, mix all together thoroughly and form into balls. The hands should be greased to prevent sticking. Instead of the molasses, 2 cupfuls of sugar, with water to dissolve, may be used.

A New Style of Teapot.

It is said that a new style of teapot is being constructed that is higher in front than the back, and the lid is set on the reverse way from hitherto. In the interior is a grating, with very small holes, extending the length of the pot, from top to bottom. The result of this is that the tea in pouring will not overflow; neither will the leaves work through into the spout.

Things Women Want to Know.

It is a whim among the fair sex just now to make birthday presents to one another of a cup and saucer with a spoon thrust through the handle.

On uncolored table linen both china and silver are seen to the best advantage. If a bit of color is liked, it may be introduced in centerpieces and serviets for the bread plate, the olive dish and doilies.

A teaspoonful of ammonia to a teacupful of water for cleaning jewelry.

Filigree butterflies mounted on tremulous sprays and attached to hairpins are a favorite ornament.

We have taken to sealing our letters, even in this age of haste, and large sticks of many colored waxes are set in silver tops, which form a seal and open to display a reservoir for the five minute matches.

Silk and wool mixtures are again in favor.

The heavy white and ecru laces now in favor and embroideries in open designs, imitating lace, will be used for trimming dresses of spring and summer.

Old fashioned wool barege will be revived in black and colors for summer dresses.

New nun's veilings have satin stripes of white or a contrasting color.

For an Oily Skin.

For an oily skin the following mixture is recommended: Two ounces of eau de cologne, a quarter of an ounce of spirit of rosemary, half an ounce of oil of almonds, 10 drops of carbolic acid. Only put in the face bath as a rinse a drop or two of this lotion to an ounce or more of water. To cure face pimples eschew very salt, rich or greasy food, and take a dose of magnesia occasionally; also wash the face three or four times a day with diluted cologne water.

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THE following announcement is deserving of more than passing notice, from the simple fact that, *A. B. FLOWER*, formerly connected with some of the leading Galleries in the east, and **E. D. BRYANT**, late with Marceau of San Francisco, have purchased the Gallery at **No. 6 Turk Street**, and we will give the public as good work as any in the city, at reasonable prices. Call and examine our work.

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Childrens' Page

THE ARTIST'S EXHIBITION.

Pete Failed to Appreciate It, and His Companion Forgot Something.

The artist had an exhibition of pictures in his studio, and Pete and I were asked to see it. Pete came, looking very fine. He had on a large new tie and his father's best hat.



Strange to say, I forgot my bonnet, and I even carried my sewing to the door of the studio.

Here the frown on the face of the artist warned me of something wrong, and when he pointed to the unfinished apron I held and said, "What are you going to do with that?" I ran back and got my bonnet without a word.

When I returned, the exhibition was in full swing. The pictures were pinned close together on the walls, and the artist was pointing them out and explaining them to Pete.

"This," said the artist, touching a very remarkable drawing, "is where the man says, 'Woodman, spare that tree.'"

"Dat ax ain't going to chop down no tree," said Pete bluntly.

"It is, too!" retorted the artist. "You don't know!"

"Well, well," I hastened to say, "it is just as well. We don't want the tree chopped down. Tell me what is this dear little girl doing?"

"That isn't a little girl!" said the artist scornfully. "It's an old man. That picture is 'The Old Armchair.' These are the man's tears."

"Beautiful!" I murmured, but Pete was not so much impressed.

"De chair ain't got no arms," he objected.

The artist treated this with silent contempt, and went on:

"This is the 'Highland Fling.' Drawn from life," he added after a moment's pause. "They do it that way at my dancing school."

Pete remarked that "it wasn't nothing to the 'breakdown' old Uncle Jake could dance." But besides a scornful look the



artist took no notice of him. There were a good many other pictures which were explained, and I was much pleased.

Everything went well in spite of Pete's criticisms. I began to think I should get through without a single blunder when the artist, turning to me suddenly, asked:

"Which of the pictures would you like, ma'am?"

I was so delighted with this generosity that I said without thinking:

"Why, any one of them, my darling, and thank you a thousand times."

"That's a strange way to talk," said the artist severely.

"I beg your pardon," I cried contritely. "I mean I am much obliged, Mr. Artist, and I will take 'The Highland Fling' if you please."

Then there was a pause.

"Well?" said the artist in an inquiring tone.

"Well," I answered, wondering what I ought to do.

"Why don't you go on?" said the artist.



"Go on what, my dear?" I cried, completely puzzled.

The artist threw down his stick with an expression of despair.

"The exhibition is over," he said, opening the door, and Pete and I went out feeling much subdued.

"Just tell me, please," I said to the artist that night after I had put him to bed, "what did you want me to do at the exhibition?"

"Why, ask the price of the picture, of course, and give me the money for it and tell me where I was to send it," said the artist. "Don't you see?"

"Oh, yes, I see now," I said as I kissed him good night.—Jessie Walcott in Youth's Companion.

Jamie's Danger Sign.

Jamie hated to have the baby touch his things, and the baby loved to do so. Jamie thought for a long time one day to fix on some plan to stop the mischief. Then he went to mamma and asked her how to spell "danger." She told him, and off he went. That afternoon when mamma went into the nursery she saw the baby standing thoughtfully in front of Jamie's toolbox gazing at a piece of white paper on which was printed in big black letters "Danger!" —New York Advertiser.

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